

H b.2  
T. 162

A briefe Treatise, called  
*Caries farewell to Physicke*: where-  
in thou shalt find rare and speciall  
helpe for manie com-  
mon diseases.

¶ Herevnto also is to be referred a  
gentle remedie against the Col-  
licke & named *The Hammer for*  
the *Stone*, by the same  
W. C.

Eccles. 30, 19.  
Health and strengtb is above all gold, and a  
sound bodie above infinite treasure.

¶ Imprinted at London by Hen-  
rie Denham, dwelling in Pater-  
Noster rowe, at the signe  
of the Starre.

1583.

p. 324 W/H p. 957.





Carlisle

## The Authors verse.

Who liues in health, and dooth despise  
 The meane to keepe and gaine the same,  
 Let him be sicke, force not his cries,  
 His follie makes him too too blame;  
 Else pinch his purse, and teach him saie,  
 All physickes vaine, awaie awaie.

Shall he that's flush and fethered,  
 Saie moulting time will neuer bee?  
 The dolefull new dooth not he dred,  
 Who sorcs as high as thou canst see;  
 Mans state is fraile, Physicians loue,  
 Health got they keepe, and greefe remoue.



Carly

STC 4730

To



To the Reader.

**E**Or that I am now fullie resolved (gentle Reader) for sundrie causes to leaue the practise of Physicke, contenting my selfe, with that small portion, wherewithall GOD hath otherwise blessed me; I haue thought it my dutie to vse some meanes, whereby I maie either in like, or more ample sort (according to my peore talent) benefit my countrie. Wherevpon I haue published this short worke, therein reuealing diuerse good and perfect remedies, for manie common and ordinary diseases.

My meaning was not to write of all, but of those onlie, in the which I haue had greatest experience, And althongh both in the description (desiring to be more plaine) and cure thereof, I digresse somewhat from manie writers; yet I wish thee not rashlie to condemne me, But

A.iii. if

To the Reader.

if thou mislike anie thing herein con-  
teined, write thy mind, and deliuer it  
to the Printer, and I will be verie wil-  
ling, by writing againe to satisfie  
thee; or otherwise thankful-

lie to accept thine ad-  
vice, and confess  
my fault.

**FINIS.**

# Of a potion which is to be vsed in sundrie cures,

## The first Chapter.

In this first chapter, I mind to speake of a potion, or purgation, which in sundrie cures, (as hereafter doth appere) is to be vsed. And whereas nature hath brought forth purgers of diverse kindes, according to the diversitie of corruption in manis bodie; some purging one humor, some another, &c. I haue made chioce of the best and safest, to be taken in suerlie kind; also in such sort prepared and corrected them, as they shall be found verie fit, without all danger, paine or vexation whatsoeuer, to answer the necessitie of such, whose bodies of anie manner of corruption require to be purged.

## Caries farewell

I first devised this potion about eight  
yeeres since, and seeing the gentle way-  
king and good successe thereof with few,  
I grew in further liking with the same.  
And therevpon having giuen it to ma-  
nie, and that in sundrie diseases, I found  
it to be of such excellencie, the vertue  
thereof so wonderfull, and so well plea-  
sing my patients, that I did preferre it  
before all the rest. For it cureth diverse  
grieses of the head, also red and wate-  
ring soze eyes, it cleanseth the stomach,  
and cureth the hart-burning, it prouo-  
keth a god appetite, and helpeth digesti-  
on, it is god against the rheume, the ob-  
struction of the lunges, the cough & short-  
nesse of breath; it cleanseth those, who  
are troubled with biles, scabs, itchess,  
or such like; it cureth the collicke, and  
preuaseth greatlie against wind; it is  
god in the blacke & yellowe Landise; it  
helpeth the inflammation of the liver; in  
the Graene sicknes it is a present helpe,  
and excellent against all Feuers, and di-  
verse other diseases. And to conclude,  
my long experiance hath so persuaded  
me of the godnesse thereof, that I thinke

I should do my countre-men much wrong, if I should anie longer kepe from them so great a treasure.

The vse thereof shall be declared in euerie chapter, where I intreate of the diseases particularlie.

I have deliuered my bill, for the making of the same, unto Maister Graie Apothecarie in Fanchurdistreete; for that I have made long triall of his honest and faithfull dealing; also of his excellent skill in his profession. You shall haue it for six shillings the wine pint.

It must be kept god, and in perfect vertue three weeks, or a moneth, contrarie to the nature of other purgers. If anie man mind to carrie it far, let him signifie so much to Maister Graie, that it may be prouided of purpose.

¶ Answers to such obiections, as may be made against the vse of this potion.

### The second Chapter.

**I**t will perhaps be obiecte against me, that it is verie unlikelie, that one medicine shuld be

¶ Caties farewell

be good for so manie diseases.

To which I answer, that we haue receiued of our old and excellent writers, diuerte confessions, wherein are contained sundrie purgers; whereof some purge fleame, some choler, and others melancholie. So that I conclude, of necessitie they are good in all flegmatike, cholerike, and melancholike diseases, which are infinite. And following their example, I haue made my potion of like nature.

¶ Further, it may be objected, that some require to be purged with strong purgations; others with gentle; for children, and they which are brought to great weakeenesse, either by age, or by sicknesse, must be mildlie used: but others, as the person and disease require, more roughlie. Wherefore, how can one potion serue for both? Hath it two contrarie natures? Is it both strong and gentle?

I answer, that where the disease or person require a strong purgation, I give it in the greater quantitie, and the stronger: but where a gentle purgation is required, I give the lesse, as here affyed.

doth appeare.

¶ Thirdlie, it may be objected, that in some diseases, of the stomach especiallie, the patient is to be purged with pilles, electuaries, or such like; which being of more grosse substance than a potion, continue longer in the place where the corruption is, and worke effectuallie: whereas a thin potion slippeth awaie, leauing the woeke undone.

I answeare, when I prescribemy potion for purging the stomach, I wish my patient to take it one houre before he rise: for lieng in his bed, it can not more suddeinlie passe the stomach, than yowr grosse sort of purgers, and then no doubt it will far excell pilles, electuaries, &c. For being a thin substance, it will verie easilie toome with the corruption, which it fondaeth in the stomach, and dissolve the same: whereas these grosser medicines require first to be dissolved themselves, which is no small trouble to nature.

¶ Foythlie, it may be objected, that I prefer my potion before the receipts of diverse excellent & famous men, which haue been alwaies esteemed even as fa-  
thers

6 **Caries farewell**

## thers of Physicke.

I must needs confess, that whatsoever I haue, I haue it from them. But notwithstanding, I hope no man thinketh nature barren, or that she hath spent her selfe in our fathers, and left nothing for their children. I haue both read and practised, according to that which I found in these excellent men, and haue herein onelie added to their imitations. So that, if you receive anie benefit by this potion, or by ought else which here you shall find, ascribe the honour unto them. I crauenothing, but accept my labour as sufficient recompense for my paines.

## Certeine obseruacions.

## The third Chapter.

1 **M**ake a taking of my potion, thou needest not keepe thy chamber, nor house stricke, as in strong purgations; but maist walke abroad.

2 Thou needest not make anie curios observation of times for the taking therof: onlie I advise thee to forbear euerie change and full of the moone, in which are contained the eclipses. For the eclipse of

the sunne, is but the change of the moone, (although of more force than the ordinary change) neither the eclipse of the moone, other than the perfect opposition or full.

3 It may be taken cold, of such whose stomachs can not beare the sauour of Physicke; but haue their natures glutted with often taking of medicines.

4 If a child and an elder bodie be sick, both of one disease, in which the potion is to be taken; let the child take lesse, & haue fewer strokes; but the elder more. For as a small vessell is sooner emptied than a greater, conteining a greater quanttie: even so is the bodie of a child sooner purged, than the bodie of one of riper yeeres; especiallie, for that in a child the humors are more moist and flurable.

5 They, whose bodies are full, and as it were laden with corruption, shall find wonderfull ease, if they take it ten daies in the fall, and ten daies in the spring; as also now and then one good spoonfull before supper, which will gather togither the relikes of digestion, with other corruption, and cause the patient to haue

the

8      Caties farewell

the next morning one great stode.

9 Take some broth within two houres, or lesse, after the taking of the potion, or a calodell, or some like supping.

10 The patient ought not to sleepe, within in three houres after the taking of the said potion.

11 A childe of thre yeres old may take of it verie safelie.

12 If it offend thy taffe, use sugar, or wash thy mouth with waine, or some other like thing; which I referre to thine owne discretion.

13 If thy bodie be drye, and such as a purgation will hardlie worke withall; thou must take the greater quantitie.

14 If thy bodie be verie moist, and over apt to be purged; thou canst not take too little.

15 To finde a proportion betweene thy bodie and the potion, take first thre, four, or five spoonfullies fasting; & marke how manie stoles that quantitie gineth thee. If it give thee more than thou wouldest haue, take lesse the next daie; if it give thee less, take more. By this meane, when I shall hereafter, in anie disease,

disease, aduise thee to take so much as shall gine the foure, fiftie, or sixtynies, more or lesse, thou shalt be able, by this rule, to prescribe thy selfe the quantitie. But for the most part (thy bodie being neither verie drie and melancholie, neither ouer moist and exceeding easie to be purged) euerie good spoonfull will cause and prouoke one stroole.

13 During the time of taking the potion, especiallie if thou take it long, to cause a generall evacuation of thy bodie, abstaine from those things which are verie hot; as wines, splices, salt, and salt meats, &c. Also from all rawe fruits, gretene hearbs, and all cold things; or at the least, use of these as little as thou maist. For thy bodie being emptied, it is verie requisit thou make supplie with those things, which are of good nutrient, and fittest to breed good bloud. For otherwise, it is but vaine to take awaite that which is bad, & to fill the place with that which is worse. Wherefore let thy drinke be ale, thy bread of the finest of good wheate, wherof also eate verie little; thy meates for the most part boyled, and such

such as are fine and light of digestion.

14 In anie wisc read and marke well  
these rules, before thou take of the potion.

For the Headach, and for such as are much  
bound, and haue their excrement al-  
waies hard and drie; also for the  
swimming of the head, and for  
red and sore eies.

*The fourib Chapter.*

**I**he Headach procedeth of di-  
uerse causes. First of heat, and  
cheslie of the sunne, which heat-  
eth the braine and blood about the head;  
and this kind of Headach is said to be  
heat alone, without the mixture of anie  
humour causing the same.

2 The second kind of Headach (contra-  
rie to the first) is of cold alone, and hap-  
peth most to those, who having long vsed  
to keape their heads warme, suddenlie  
take cold. But because these two kinds  
happen seldom, also for the most part  
staie not long, and the causes being kno-  
wen, may easilie be prevented; I write  
nothing touching the cure of the same.

There

There are also diuerse other grieses of the head, but my intent is to speake here, onelie of the cure of those whiche folloe.

3 The third kind of headach is of fulnesse, whiche partlie living in great securtie, some and some feedeth his bodie excessiuelie; euuen vntill his eies swell with satnesse, and his wholle bodie be puffed vp like a bladder.

4 The fourth kind is of corrupt humors, whiche abounding in great quanttie, are the verie present cause alone of the headach, without anie other accidentall matter.

For cure of this third and fourth kind take of my potion, so much as shall giue thre, four, or five stroles in a daie, for eight daies or longer, vntill thy head and bodie be well emptied. In this sort shalt thou vse the potion for the cure of the swimming or giddiness of the head, and for sore and red watering eies.

5 The fift kind is of the sume of corrupt humors, and not of the humors themselues. For that the corruption lieng in the stomach, onelie casteth vp to

## Caries farewell

the braine euill fumes, whiche offend the  
same, being of all other parts the most  
sensible.

For cure of this fift kind, take of my  
potion so much as shall gaine thee soure or  
faine stroles a daie, for thre daies, and  
keepe thy bed one houre after the same;  
but sleepe not.

6 There is also one other kind of head-  
ach, which procedeth of the excrement,  
continuing ouer-long in the bodie,  
whereof I thinke it verie necessarie to  
speake. After thou hast received thy food,  
first nature sucketh from it that whiche is  
thin and pure, leauing the rest as grosse  
and corrupt. And if then it remaine lon-  
ger in the bodie; the noisome fumes  
thereof (it being now an excrement, and  
having lost the nature of a nutrient)  
ascend vp to the braine, and cause the  
headach; also otherwise (nature being as  
yet forced to feed therevpon) it greatlie  
infesteth the bodie. So that it is in rea-  
son a thing impossible for him to be long  
in health, who is much costaine or bound  
in his bodie.

For cure of this fift and last kind, take  
soz

forten or twelue daies togither, (or longer) euerie morning fasting so much of my potion, as shall glue thee one stoele a daie more than ordinarie. And when thou hast brought thy bodie to good order, take aliate leste and leste: for by that means thou shalt toll nature on to dothir worke without helpe. And in anie wise remeber, that euerie morning, both while thou vseth the potion, & afterward also, thou offer thy selfe to the stoele, althoough thou feele no pronocation.

For those that haue red faces, pimples, or other corruption rising iu their faces, and for the morphew.

*The fift Chapter.*



**I** may seeme verie strange, that one hauing all the rest of his bodie cleane, and his skin faire, (as often times it happeneth) should haue his face onelie, which ought to be the grace and beautie of the man, by corrupt blood greatlie disgraced. The most commonon opinion is,

W.ij.

that

that it riseth of the inflammation of the  
liver: which in manie I thinke to be the  
onelie cause. But some haue it from  
their parents, and others by ouer-much  
drinking; and others, which are verie  
shamefull, and their bloud somwhat cor-  
rupt withall, in this sort. The bloud in  
them hath often recourse to their faces,  
and commeth alwaies as a witnesse to  
testifie of matter in question, and pas-  
sing awaie againe suddenlie, leaueth e-  
uer some grosse corruption behinde, whiche  
nature after dooth expell in the place  
where it was left.

For remedie in this griefe, I haue  
sought manie things; but vntill of late  
I never found anie which I did account  
of. And this yere I made an ointment,  
which without question is of wonder-  
full force against the same; you shall  
haue it made by Maister Graie, for some  
shillings the ounce, it is thus to be  
sed.

Euerie night, when thou goest to bed,  
annoint the places where the pimples or  
corrupt bloud lieth, lightlie ouer with the  
ointment cold. Thou maist do it most

conuenientlie with the top of thy finger,  
& in the morning moisten thy face with a  
little new milke, and wipe it : vse this  
order, and in shourt time thou shalt be cu-  
red. This is also good for the Morpheu :  
for it purifieth and clearseth the skinne  
maruellouslie. But it is verie requisite  
for thee, to take of my potion thre o: four  
dates before thou vse the oile ; so much  
as will give thee thre stroles a daie.

For those that are troubled with biles,  
itches, scabs, and such like.

*The sixt Chapter.*

One by nature from their  
parents, some by long and  
evill diet, others by compa-  
nie haue their bodies incli-  
ned to biles, scabs, itches, and such like:  
all which I will teach thee to cure, even  
in as perfect an order as thou maist  
wash a sole vessel with faire water.

Take of the potion, so much as shall  
give thee four stroles a daie, for thre  
daies.

The fourth daie take of the roots of the white vine, which thou shalt haue at Mster Graics for twelue pence the ounce, and boyle halfe an ounce thereof, and one whole mace in a pint of ale gentlie halfe an houre: then ad thereto a little sugar. And let the patient drinke a god draught thereof warme, and keepe his bed, and sweat threé hours; and during his sweat, now and then let him take more of his ale, vntill he haue taken the whole pint: but if it be a child, lesse; as the age dooth require, Use this order threé daies together, and longer, if the disease haue beene of long continuance.

☞ Note, that in sweating, the patient must rub his boodie with warme cloathes, to take awaie such corruption as commeth out by sweating.

☞ Note also, that by this means thou maist prevent the pockes and mezzels in children, and others, in such sort, as they shall be as vnapt to take them, as they which haue had them.

For those that are full of fleame , also for  
the cough and shortnesse of breath, for  
such as haue taken an heat and cold,  
and for those which are towards  
the consumption of the lungs.

*The seventh Chapter.*

 They, whose bodies are full of  
fleame , & haue their lungs  
stuffed with the same , or o-  
ther corruption; so that ther-  
by they are troubled with the cough , are  
thus to be cured.

Take of my potion for thre daies eue-  
rie morning fasting , so much as will  
give thee fourre or five stowles a daie : for  
thereby thou shalt find thy bodie vrladen  
of much fleame.

Then take one handfull of the hearbe  
called Tussilago , or otherwise, Vngula  
caballina, Lickerish scraped and bruised,  
two ounces , Aniseed bruised halfe an  
ounce, Istop fourre branches : boile these  
in three pints of water gentlie , vntill  
halfe be consumed , then straine and put  
thereto thre ounces of sugar , or sugar  
candie,

candle, whiche is better. Drinke hereof a reasonable quantitie, well warmed ev-  
erie morning fasting, for ten daies after  
your purging, or longer: for it will cause  
the cleame to come vp easilie, and is a  
wonderfull preservative for the lungs,  
keeping them from putrefaction.

But otherwise, if you will haue a thing  
of like or greater vertue, also more rea-  
die, more pleasant, and whiche will last  
longer in perfect force; take the things  
aboue mentioned, in such quantitie as  
before: that is, of the leaues of the Tussi-  
lago one handfull, Lickerish scraped &  
brused two ounces, Anisseed brusid halfe  
an ounce, I sop foure branches, and of the  
herbe commonlie called Rosa solis, halfe  
an handfull. Steepe these in a quart of  
verie good malmesie, and let it stand in a  
reasonable heate by the fire side, close  
stopped xxxij. houres or more. After take  
it from the fire, and when it is almost  
cold, straine it, and put thereto a pound  
& a halfe of fine sugar well beaten, and  
then let it stand in as gentle an heat as  
you can, vpon a chafingdish with em-  
bers, in a faire pewter vessell, vntill it be  
verie

verie thicke , alwates stirring it now and then : it will be well in eight or nine hours . But if thou wilst haue a certeine rule when it groweth to be thicke , drop two or thre drops on a cold pewter vessell : and if when it is perfect cold , it be as it were a gellie , and will not run ; then it is well . Keepe it in a gallie pot close stoppd , somewhat neare the fire .

For the cough , thou shalt vse it in this order . After purging as before , clarifie a draught of ale , and put to it a spoonfull thereof , and drinke it warme & fasting : fast one houre after it , and vse it often .

If anie man be sickle of anie disease , wherein he is also troubled with sleame ; let hym take now and then a little hereof vpon a knives point , and hold it long in his mouth : so that it mealt downe some and some . For thereby the fume thereof , and part of the substance will passe with the breath into the lungs , and lose the sleame .

For thos that are troubled with the shorthenesse of breath , having their lungs drie ; so that it is a continuall labour for them to fetch their wind : it is good first

to take of my potion, now and then for a  
daie or two, as much as will give them  
thre or four sholes at a time; and after-  
wards to vse the medicine before re-  
hearsed made with malmesie, in this or-  
der following.

Clarifie a draught of ale, and put there-  
in the yelke of a new laid egge, and one  
spoonfull of the medicine, when you are  
readie to take it from the fire; and let  
the patient drinke it fasting, and fast  
one houre after it.

Although thou haue been troubled with  
this griesse manie yeares, yet if thou vse  
this medicins, it will moisten and open  
thy lungs or lights, and cure thee. Thou  
canst not vse it too long, for it is both a  
nutriment and a medicine.

In this sort also shalt thou greatlie  
rase them, which are entering into the  
consumption of the lungs. But if so be  
they will be cured, they must withall ab-  
steine from all spices, wines, and salt  
meats, which fret or inflame their bodies.  
Also they must haue a great care, that  
they vse no violent exercise to ouer-heat  
their bodies; and that in coughing they

straine

straine their lights as little as possible may be , least by violent coughing they teare them. Cheeze, nuttes, and all raine fruits are verie euill for them. They can not haue too great care in their diet and vsage. For this disease is verie hard, and almost vnypossible to be perfectlie cured.

If anie man , by vehement labour or exercise, heat his bodie excessewlie ; and during his heat , either by drincking, by rest, or other means, suddenlie cale him selfe extreamelie ; soz the most part he falleth sicke vnto death : and if he scape, yet he remaineth weake and sicklie during his life. For nature misliketh no-thing more , than a sudden passage from the one contrarie , which is extreame heat ; vnto the other , which is extreame cold. Now, if the partie thus heating his bodie, do keepe himselfe so warme , that he abate the extremitie by little & little ; vntill he come to that state , in which he was before his heate : then he falleth not sicke , neither doth nature complaine at all , Wherevpon I thinke by great rea-son , and I am sure by long experiance I may conclude , that the best meane to

cure a man in this extremitie, is to bring his bodis orderlie backe againe to the like heate, in which it was when he tooke cold; and to suffer the same, some and some, as it were by degress, to passe awaie. Which thou shalt do in this order.

Take a pint of ale, clarifie it, and dissolve therein as much treacle as a walnut, and a spoonfull of the medicine before rehearsed, made with malmesse. Let the patient drinke a god draught hereof warmed fasting, and keepe his bed, and sweate fourre or fiftiour hours after it; and during his sweat, now and then let him take of the ale thus prepared, vntill he hane taken all. If it be a child, lesse quantitie will serue: and in a nre wisc abate his sweat verie gentlie, and beware he take no cold. For three mornings following, let him take one draught of the like two hours before he rise, and keepe his bodie warme without sweating.

¶ Note, if in the beginning of his sicknes, thou vse the order taken for the first daie, he will presentlie recover. But if he hane beene long sick, and so weake that

that he be not able to sweat as before, there is no hope of life.

**N**ote, that if the patient be much bound; I wish thee to gine him five or sixe spoonfulls of my potion, to ease and disburden nature: and let him drinke oft mild and thin broath warme.

For a surfeit by ouer-eating.

*The eight Chapter.*

**M**hen any man, either by long fasting, being verie hunge-  
rie, or otherwise, comming to such deintie meats as he  
is not vsed vnto, eate ouer-much, and  
closeth nature; she refuseth to digest at  
all: like as one seeing a burden too hea-  
vie for him to beare, dooth not so much as  
once offer to lift it.

This griefe is in quantitie of thyngs  
taken. But there is also the like in the  
euill qualitie of meats, although they  
exced not in quantitie, as in eating of  
fresh herrings, fat pies, pie-crust, heame  
cake-bread, and such like: whereof ea-  
ting but so much, as may well be eaten  
of

For cure, if the patient complaine, as yet the cause or matter of his griefe being in the stomach; giue him a draught of water as warme as milke from the cow, with two spoonfulls of fallet oile, which will cause him to vomit: but if it worke not quicklie, let him helpe it with his finger, by offering it to his throte. And after his vomit, giue him three or fourre spoonfulls of a caudell, or somme broath reasonable hot; and let him haue great care of his diet, for five or six daies following: first, that he eat nothing but what is warme and easie to digest; next, that he eate not at anie time much in quantitie.

But if the matter passe the stomach, with verie slight or no digestion, so that a vomit will not pleasure him; giue him a draught of sacke fasting, well burned, putting thereto as much treacle as an hazell nut, and sugar as you thinke sufficient; and let him keepe his bed, and sweat fourre houres, more or lesse, as you thinke good, according to the strengthe of

the patient: and in his sweat now and then let him take ale clarified with a little mace, wherein also dissolve some sugar. For thus shall you make perfect digestion, through the whole bothe, of that whereof he did surfeit.

## For the hart-burning.

## The ninth Chapter.



Thinke it good, togither with the multitude, to content my selfe with the ordinary name of this disease, which is, The hart-burning; although it be a disease of the stomach, and not of the hart. They which are troubled with this griefe, are for the most part at ease, after they haue eaten: but when their meate is digested, they seele a continuall heate in the mouth of their stomachs; they often belch, and haue a continuall readinesse (as it were) to vomit. In some it is of long continuance, in others it riseth vpon euerie light occasion, especiallie by eating of fat, salt, and cholerike meats.

As touching the cure, first I wish thee to marke verie diligentlie, after what meats thou art most troubled with this disease, and to forbeare the same. For assured thy selfe, that they are verie vnsit to make god bloud, or otherwise thy nature hath some speciall mislike thereto. I wish thee also to take this for a generall rule, that what griefe soever thou maist helpe by god diet or abstinenice; in anie wise take no physick for the same.

But if thy long euill diet hath laden thy stomach with hot, salt, and cholerike humors, which cause the hart-burning; then take of my potion for thre daies euerie morning, so much as shall give thee four or five stoles. So shalt thou cleanse thy stomach perfectlie, which is a verie sufficient and perfecture.

For those which vomit continuallie after meat.

There are two speciall causes of this disease. The one is, when the first veines, which receive the nutritment from the stomach, are stopped. The other, when the bodie is long bound, and the excrement

ment verie hard ; so that the patient goeth scarselie once in ten daies to the stolle. In some it groweth to such extremitie, that they never go to the stolle ; but that which remaineth after digestiōn, passeth from them by vomit.

For cure, take soure spoonfullies of my potion fasting , and if that worke not, take more the next daie ; and so forth, alwaies increasing the quantitie, vntill it worke.

The next daie after it hath wrought, boile a pint of good white wine, with one handfull of parselie , a quarter of an houre or better : then straine it, and put thereto a little sugar : and let the patient drinke a reasonable quantitie thereof warme, and keepe his bed , & sweat threé houres ; and during his sweat , let him take now and then more of the same, vntill he haue taken all.

Afterwards , let him take fasting , so much of my potion as will give him one stolle a daie . This he must continue in such sort , that he suffer not his excrement to staine long , or to drie in his bodie ; but that he be alwaies soluble.

C.J.  Note,

¶ Note, the white wine thus prepared, together with the sweating, openeth the first veines, and maketh good passage into the bodie. The purging dissolueth, and draweth downe the excrement, and some and some bringeth nature to her vsuall course: also cleanseth the stomach of such corruption, as happilie is some cause of the griefe.

For those that haue no appetite  
to meate.

*The tenth Chapter.*

**H**ere are diuerse causes of this disease: but I will rehearse onelie two, which are most vsuall. The one is, when the first veines do not sucke, which is their naturall action, whereby they receiue food for the whole bodie; and this is found in men of diuerse constitutions. The other is proper vnto fat and grosse bodies, which are alwaies stuffed (as it were,) and so full, that nature serueth contented with that she hath, and hath little desire of more.

For cure, take of my potion euerie  
daie as much as will giue thee two or  
threē stoles, and in few daies thou shalt  
feele thy selfe exceeding hungrye.

¶ For those, who are troubled with the  
gnawing of the stomach or guts; also  
for the collicke and wind, and all  
corruption which causeth wind.

*The eleventh Chapter.*

  
Hese grieses rise of such corrupt and slimie humors, as cleave to the inner part of the stomach and guts, and are thus verie easilie to be cured.

Take of my potion so much as shall  
giue thee threē or fourre stoles a daie, for  
foure or ffeare daies, more or lesse, respecting  
the age & bodie of the patient. For when  
his stomach and guts are cleansed, he  
is verie perfectlie cured. Then leare  
to aviod all windie and slimie meats,  
whereby thou shalt be able to prevent  
these disease s.

¶ For the Rheeume.

The twelfe Chapter.

**E**OR the Rheeume I chieflie prescribe these rules following; for that the cure thereof consisteth more in the patients owne good gouernment, than in much taking of physick.

The first rule.

Use labour and exercise: for thereby thou shalt stirre vp naturall heate, and consume the waterish humors, which cause the Rheeume. This is the chiefe and principall meane, both to prevent and cure this griefe. Which doth appeare manifestlie; first, for that they, who labour much, are never troubled with the Rheeume. Next, that students, and such as vse little stirring or motion of their bodies, are most subiect thereto: for while they sit still, the outward parts of their bodies are cold; so that their blood, togither with other humors, remaine within. Neither haue they anie such eva-  
cuation by the pores, as nature requi-  
reth,

reth, to consume the Rheumaticke humor, which then seeketh another vent: and either the patient is forced to spit it out, or else it runneth out at his nose, or thirde, it sielie trickeleth into the lungs.

## The second rule.

Feed most vpon hot meats, and especially such as are well rosted: for hot meats warme the stomach, and stirre vp naturall heat through the whole bodie, whiche digesteth the humors; cheslie, if at thy meat thou talke and be merie.

## The third rule.

Keepe thy head and necke warme, and thy feete drye.

## The fourth rule.

Drinke little, and touching thy drinke also, obserue these rules following.

1 Let thy drinke be reasonable strong, and not small in anie wise: for the smalles drinke is most waterish. And if thou take of that continuallie from time to time, whiche yeldeth alwaies new matter of thy disease, it is verie hard for thee to haue helpe.

2 Either drinke not at all, or verie

C.iii. little

little toward the end of thy meales : for so shalt thou supprese the moisture, which otherwise woulde ascend.

3 Let not thy drinke be ouer stale, sower, or sharpe.

4 Drinke not white or Rhenish wine.

5 If thou drinke Claret wine , first looke it be no small or hedge wine ; next take it well sugered, and in the middest of thy meat one draught.

There are diverse other rules , but I will not persuade thee to anie curious obseruation of the same : yet will I rehearse them , least I shoulde seeme either to be ignorant thereof , or otherwise to contemne that which is allowed of the learned.

The sixt rule,

6 Fast and watch. The reason alledged is , that both these drie the bodis . But these alone being obserued , rather hurt than helpe. Whereof I take witnessse of earnest students , which rise earlie , fast long , eate little , and sit vp late ; yet most troubled with the Rheeume of all others.

The seventh rule.

7 Bewpe thē in a warme drie,

The

## The eight rule.

8 Hold thy breath hard now and then, which forceth the bloud to the outward parts of thy bodie, and turneth withall the course of the Rheumatike humors.

## The cure.

Now, to helpe those which afterwards by these rules meane to continue their health themselves, ( for otherwise it is but vaine to seeke helpe.) First I wish them to take of my potion two daies, and so much at a time, as will give them six or seuen shooles. The third daie towards bed, burne a good draught of sacke, with a branch of rosemarie; & when you haue done burning of it, presentlie bryue it with a god quantitie of sugar, and the volke of a new laid egge. And let the patient drinke it in bed, & keepe his bodie verie warme all night: for so shall he digest and consume the Rheumatike humors. Use this threeneights together.

¶ Note, if he be a thin leane bodie, and full of bloud, either delaie the sacke the better with sugar; or vse ale in sted of sacke, least the sacke inflame his bloud.

For

For the yellowe Landise, and stop-  
ping of the liuer.

*The 13. Chapter.*

**T**he yellowe Landise procedeth of choler, mixed with the bloud, and therewith also dispersed ouer the whole bodie. There are diverse causes of this disease, which make diverse kinds therof.

1 The first kind is by the biting of some venomous beast, whose poison ioyneth with the bloud, and maketh the same cholerike.

2 The second kind is chieflie in the declination, or going awaie of an hot Feuer: for when nature hath got the upper hand, she disperseth the yellowe choler, which was the matter of the Feuer, and driveth it out of the bodie, by urine, by stole, and by the pores; which are the thre speciall and most naturall means, whereby she emptieth the body. So that in this kind, the skin, which is full of pores, or insensible holes, the urine and excrements

ments of the patient are verie yellowe.

3 The third kind is through the inflammation of the liver, which being over hot, worketh too vehementlie vpon the nutritient which it receiueth, and conuerteth it not into god bloud, according to his office and dutie : but it selfe being distempered into a matter of like heat, which is choler, or rather verie cholerike bloud.

4 The fourth kind is through the weaknesse of the gall, which is not able to sucke or drawe from the liver the cholerike humors; but suffereth them togither with the bloud to passe into the bodie : which thereby is coloured yellowe.

5 The fift kind is through the obstrukcion or stopping of the vesselles, that are betweene the liver and the gall; which being stopped, the choler cannot passe into the gall, but is carried with the bloud into the bodie, and staineth it.

6 The sixt kind is through the obstrukcion of the passage , from the gall , into the bowelles ; for that being stopped, the gall is not able to emptie it selfe . But the choler is repelled, and passeth backe into

into the bodie, which other wise shoulde colour & staine the excrement yellowe. In this fift and sixt kinde therefore, the excrement of the patient is white; also he feeleth an heauines in his right side.

These two last kinds of Landise are most common, which are thus to be curred. As for the rest, I write nothing. For (to confess a truth) since I knew the use of the roote of the white vine, other wise called Bronia, I never vsed other meane to cure the Landise.

Wherby I gather, that either altogether, or most commonlie, the griefe riseth of obstructions. Take of the roots of Bronia halfe an ounce, & of parsellie halfe an handfull: boile this verie gentle in a pint of white or Rhenish wine, halfe an houre, close covered; then straine it, and let the patient drinke a god draught thereof resonable hot, sating, and keepe his bed, and sweat there aboute fourre houres, as the continuance of his disease doth require, & his strength will permit, which I referre to his owne discretion. And during his sweat, let hym drinke of the rest, vntill he haue taken

ken all . And if he desire to drinke yet more in his sweat , giue him ale clarifed; putting thereto one whole mace, and a little sugar.

☞ Note, the more he sweateſh & drinkeſh; the more the vſſelles ſtopped are opened, the matter digeſted, and his Landiſe the ſooner cured.

The next daie take ſo much of my poſtional, as will giue thee ſeven or eight ſtoles ; for thy ſweating doth but open the vſſelles, and digeth the corruption which lieth in them : but the purging doth take it awaie . It were alſo moze agreeing with physicke & reaſon, if thou purge a little, before thy ſweatting, to cleaſe thy ſtomaſh and guts; leaſt ſuch corruption as lieth there, be caried into the bodie. But in the meaner ſort, who euer doo expect ſudden helpe, I haue often omitted the firſt purging; yea, and ſometimes alſo, they ſeeling eaſe, haue neuer ſought for the ſecond.

☞ Note, if the Landiſe in ſhort time after ſhew not it ſelfe perſeſtue cured; let the patient ſweat againe as before.

☞ Note alſo, hereby thou ſhalt cure the obſtruc-

For the blacke Landise; for the hardness and swelling of the spleene or milt, also for the Piles.

*The 14. Chapter.*



Ike as the yellowe Landise procedeth of choler; so the blacke Landise of melancholie, which joining with the bloud, is dispersed ouer the whole bodie. It is knowne by diverse signes, but chieflie by this, which will serue for all. They that are troubled with this disease, haue alwaies drie, withered, and blacke bodies. It is verie hard to be cured, and requireth great diligence of the patient: for melancholie is a verie stubborn humor, and (withoutit great digestion) will not yeld to any purgation whatsoever.

For cure, take Ceteracke, the inner rind of the ash, the roots of the white vine, parselie: of each fourre ounces. Boile these gentlie in threé gallons of white clarified, one houre at the least, and

and being cold, keepe it in some cleane  
vessell, vntill the same be well settled.

Takc hereof well warmed a great  
draught or two, euerie morning fasting;  
for thou canst not take too much: and  
Walke after it, vntill thy bodie be hot;  
or else vse some other exercise, to stirre  
thy bloud, that the wheie may be the bet-  
ter dispersed within thy bodie. Take it  
at the least thirtie or fortie daies tog-  
ther, especiallie in the Spring and Fall.  
But alwaies remember to take so much  
of my potion with thy wheie, as will giue  
thee daulie one stoole more than the or-  
dinarie.

☞ Note, that the wheie thus prepared  
doth digest, some and some the melan-  
cholie; and the potion doth take it aimage  
from time to time, as it is made fit to be  
purged.

☞ Note also, that it is good for thee to  
annoint thy lett side about the girdle-  
staed, where the splene lieth, with oile of  
wormewod warmed, or oile of Brome,  
which is far better.

☞ Note thirddlie, that in this sort thou  
maist cure the swelling and hardnessse

**H**is disease happeneth, when the litter is so weakenyd, that it is not able to convert the nutriment into bloud; but the digestion thereof is so rawe, that the whole bodie is filled with water, and steame, in stead of gud bloud. It is found most in maidens, who either of follie desyre to abate their colour, and to be ouer fine; or otherwise of childish appetite feed vpon such things, as change the state of their bodies, which are these: apples, peares, plummes, cheries, and generally all rawe fruits and hearbs; also, ote meale, wheat, barlie, rawe milke, and manie other things of like nature.

They that haue this disease, are verie pale and greenish: if they chance to cut a finger, no bloud, but water will rather followe. They feele a great paine in their heads, with a continual panting, or beating. They are faint also, with shor-  
nesse

nesse of breath, and haue their naturall course staid.

For cure, take of my potion, for fourre or five daies, euerie daie so much as shall giue thee ffe or six stoles. The next daie after thy purging, boile halfe an ounce of the rots of the white vine, in a pint of ale gentle, a quarter of an houre, & drinke a good draught thereof, & keepe thy bed, & sweat thre or fourre hours, more or lesse, as the body of the patient will beare: and in thy sweating, drinke of thy ale now and then, vntill thou haue taken all.

The daie following, take a good draught of thy ale in like sort prepared, one houre before thou rise, and keepe thy bodie warme without sweating; vs this last order twelue daies. But if were farre better to walke after thy draught, or to vse some other exercise for one houre, to heate and stirre the humors in thy bodie. Use good diet withall, and thou shalt haue verie speedie, and also perfect health.

For the quotidian Ague, which com-  
meth euerie daie.

The

## The 16. Chapter.



Ake Centurie, Bortage, and  
Betonie, of each thre hand-  
fulls, Fumieerre one hand-  
full, Julie berries one pint.

Chop all these herie finelie togither, and  
put them into a faire millatorie, with one  
pint of white wine, and distill them with  
as gentle a fire as is possible, vntill thou  
haue all the water, which keepe in a glasse  
close stopped with yellowe wax.

For the quotidian Ague, let the pati-  
ent take seuen or eight spoonfulls of this  
water warmed, two houres before his  
fit, and keepe his bed, and sweat three or  
four houres; and in his sweating, let  
him dranke ale clarified reasonable hot,  
now and then, and into euerie draught  
put two spoonfulls of the water.

The next daie in like order two houres  
before his fit, get him into a sweat; and  
do in all things as before.

**C** Note, that the water is more per-  
fectlie made if the things be first digested  
in a close vessell, in Balneo Maris, or  
in equino.

**C** Note, that these things ordre the dom,  
and

and the patient well kept from the airc; the Ague is cured in two daies. But if by some ouer-sight, it chance to continue long, beginne againe, and use the like order for two daies as before.

☞ Note also, it will be more easilie cured, if thou purge before thy sweating, with so much of my potion as will give thee five or six strokē.

### For the quartan Ague.

#### The 17. Chapter.

**I**he quartan Ague is a disease so hard to cure, that it hath beene alwaies accounted the reproch and shame of the Physicians. For it resisteth the force of all their usuall medicines, and doth in despite of them triumph ouer their patient. Wherefore I shall now take a hard matter in hand, and I knowe my slender receipt shall be greatlie suspected, for the working of so rare an effect. But notwithstanding, being greatlie encouraged by experiance, and reason

D. s. hic

by god Ladie and gouernesse; I will  
boldlie proced herein.

Take on thy two god daies, euerie  
daie so much of my potion as will give  
thee six or seuen sholes: the third daie,  
which is thy fit daie, passe ouer, as thou  
thinkest god; for I prescribe thee no  
thing.

The fourth daie, take of the water,  
whereof I speake in the chapter before, a  
reasonable draught warmed, earlie, and  
keepe thy bed, and sweat moderatlie fve  
or six houres; and during thy sweat,  
drinke now & then ale clarified warme,  
and into euerie draught put thre spoon-  
fulls of the water. Use this order four  
daies togither.

If the quartan for sake thee not in that  
time, (which I thinke almost impossible)  
upon thy next fit daie, two houres before  
thy cold, take the like quantitie of the  
water as before, and sweat vntill the  
time of thy cold be pass; and in thy sweat  
drinke ale clarified, as before also. Use  
this order thre times, onelie upon thy  
fit daies.

After thy fits haue left thee, take ten  
daies

bates together of my potion, so much as will give thee daile two stroles.

17. Note, that this water being dispersed in thy bodie, by naturall heat stirred vp in sweating, doth in wonderfull sort ripen and digest the matter of the quartan Ague: so that it far excelleth all the preparatiues of the world. For thereby alone I haue cured manie, without purging; but it is far better to purge.

For the tertian Ague, which commeth euerie second daie.

*The 18. Chapter.*



Ake of Centuarie sir handfulls, Endiue twelue handfulls. Distill these with a verie gentle fire, and keepe the water close stopped in glasse; but let the glasse be but halfe full, for so it will keepe the better.

For cure, first let the patient take so much of my potion, as will giue him thre or six stroles on his good daie: the

D.ij. next

next daie, two houres before his fit will come, give him a reasonable draught of the water warmed well, and let him keepe his bed, and sweat thre or fourre houres. And in his sweat, let him drinke ale clarified; and in euerie draught of ale, put two or thre spoonfullles of the water. Use this order also the second fit; and thou shalt give the Feuer such a checke, that it dareth not assault the patient anie more.

Be carefull, and thou maiest cure manie extreme hot Feuers with this wa-  
ter, eu'en in one fit. But after the fits  
be gone, purge; and so shalt thou deale  
verie orderlie.

For the Plague,

*The 19. Chapter.*



Here bee thre speciall causes  
of this disease. The first is the  
iust iudgement of God, for  
the sinnes of the people: and  
herein I consent with the Divines, that  
in this case the plague cometh as it were  
by

by the commandement of God; & then  
in baine worketh the policie of man vnto  
health, where the power of the almighty  
worketh to destroie. Therefore re-  
pentance, and amendment of life is the  
onelie salue for this soore. Yet withall,  
for that we are ignorant of the determi-  
nation of God; I wish no man to omit  
such naturall meanes, as he hath pro-  
vided for preseruation of our naturall  
bodies; least thereby he tempt God.

The second kind procedeth of the cor-  
ruption of the aire, which is of two sorts;  
the one generall, the other particular.  
The aire is generallie infected, by the  
distemperature of the heauens, which  
thou shalt knowe in this sort. The wea-  
ther is long darke, cloudie, foggie, stife-  
ling, verie hot and moist: also our bo-  
dies faint, we loath the breath we drawe,  
for it bringeth a most sensible and pre-  
sent offense; it is hard to keepe flesh  
sweet; little frogs and toads, also flies,  
lobchesters, and worms of sundrie sorts,  
(such as commonlie proceed of putrefac-  
tion) do greatlie abound: and to con-  
clude, the heauens do as it were refuse

to draine the corruption from the earth ;  
but rather seeme to yeld downe againe  
such as they had taken awaie before.

The aire is particulaerie infected , by  
the sauour of dead carcasses ; as it hap-  
peneth oft in battell, where manie are  
slaine, and lie unburied : which infecteth  
the particular place, onelie where the bo-  
dies lie ; also , by the evill and putrefied  
sauour of a fen or marsh ground , or such  
like.

And further , by the breath and sauour of  
the bodies of such , as thong togither in a  
strifeling sort , especiallie in some close or  
stuttish place. As it happeneth (no doubt)  
often in London , and suchlike cities of  
great resort ; that manie lodge togither  
in one small roome , hauing perhaps as  
manie beds as the place will well con-  
teine . And then , after one houre or two ,  
how may anie of these draine fresh or  
sweet breath ; but such as his fellowes  
haue draine often before , as also the  
ranke stume of their bodies : Both which  
are so contrarie to nature , that some and  
some with continuance , they breed such  
infection , as bursteth out to the plague .

The third kind of plague riseth of the corrupt humors in manis bowie, by evill diet engendred.

To prevent this heauie griefe, first I wish one old order to be renewed; which was, to make fires in all great cities and tounes in the open streets, upon certeine daies euerie yere; which no doubt doth greatlie cleanse and purifie the aire. And although this order was diligentlie observed by the followers of the Pope; yet I thinke they did it rather of policie, than of religion, and therfore being good, it is not to be reected.

Secondlie, I think it verie necessarie for citizens, and such as live in a close aire, now & then to assenble themselves together in the fields, in some sweet and open place, there also to use moderate exercise; which will greatlie purifie their bodies: and in the meane time to leauis a god huswife at home, to keepe the houise made cleane and sweet, by sweeping, by strowing god herbes, by airing the beddng, by opening windowes, to let fresh aire into euerie roome, &c.

Thirdlie, I wish that through all London,

don, in euerie ward, there may be certeine appointed to see, that no house, or roome within anie house be ouer-pestled with lodgings or people, and to draine out of the citie, such as vpon examination they shall finde to be vagabonds, or vnecessary members. For this is no lesse requisite for such a citie, than a purgation for him, whose bodie is full of corruption.

For cure take Endive water a quart; Centuarie water a pint; Rose berries, halfe an handfull bruised. Boile these together gentlie a quarter of an houre, and when you take it from the fire, dissolue therein as much treacle as a nut, and a little sugar, also put thereto three spoonfulls of vineger.

As soone as ever the patient doth complaine, and nature being yet strong, give him fasting one good draught thereof warme, and let him keepe his bed, and sweat ten hours, or lesse; as the strength of the patient will beare. And in his sweating, give him now and then ale clarified, and into euerie draught put two or three spoonfulls of the decoction.

When

When he riseth, give him some broth, not made ouerstrong, neither with much spice; and be verie carefull to keepe him from the aire. This decoction thus vsed, will either soote out the soore; or else, if the patient sweat thoroughlie well, cure him without anie soore. And if thou find he be not greatlie eased within eight houres after his sweating, the next daie vsse the like order.

But whereas, in this, and diverse other diseases, heretofore I haue prescribed the patient to drinke in his sweating; I knowe it doth not agree with manie writers: neither do I take it to be absolute-  
lie good, but herin rather I admit a small  
euill to auoid a greater.

### ¶ For the Crampe.

#### The 20. Chapter.



¶ For the Crampe I wish you to vsse Vnguentum Brioniae, by which name aske for it of Maister Graie. Warme it well, and annoiint the place where you are commonlie troubled. It is a verie  
pre-

54. **Caries farewell**  
present helpe; once or twice anointing  
will serue for a long time.

This is also of maruellous force for si-  
netnes that are shronke, & stiffe jointes:  
and good for those, which haue their faces  
drawne awrie, or anie other conuulsion;  
it is at six pence the ounce.

For burning and scalding.

*The 21. Chapter.*

**T**ake of your ordinary gracie  
sope, and anoint the place  
burned or scalded presentlie;  
once anointing will serue,  
if you take it as soone as it is done, both  
to take awaie the fire, and to heale it,  
without anie further matter. Assuredlie,  
it far excelleth all other medicines. I  
haue often seene such helpe hereby onlie,  
as before I thought impossible. But if  
it be not within a quarter of an houre  
anointed with sope; then take goose  
grease, which hath beeene kept from salt:  
for it must be such in anie wise, and an-  
oint the place therewith well warmed  
twise

twisse a date; for this alone will heale it, and so, that it shall never be seene, except it be burned verie deepe.

For a felon and whitblowe.

The 23. Chapter.

**T**ake wine vineger, & wheat  
branne; boile them togither  
in such quantitieſ, as you  
thinke good, till it be thicke,  
alwaies stirring it well: it is made in  
halleſ a quarter of an houre. Spread it  
thicke vpon a linnen cloath, and laie it to  
the felon, and aboue it, as hot as the pa-  
tient can well abide. Dresſe it once in  
twelfe houres. Use it thre or four daies,  
or longer, if the felon hath beeene of long  
continuance. The like order, but leſſe  
time will ſerue to cure the whitblowe, or  
an angrie and burning ſwelling. If  
it dwelth out the corruption, being appli-  
ed hot, and driueth it not in, althoſh the  
vineger be cold. If the vineger be verie  
ſharpe, ſo that it will get off the ſkinne;  
anoint the place firſt with a little ſweet  
ole lightlie over.

For

For a Ringwoorme, Tetter,  
and such like.

*The 23. Chapter.*



Ake the iuice of Celandine  
and bath the place twise or  
thise a daie, & in verie short  
time it will helpe thee.

For the Toothach.

*The 24. Chapter.*

**A**ke the iuice, or rather milke of  
the garden spurge, and temper it  
with wheat floure, vntill it be an  
hard paste or dowe. If thy tooth be hol-  
lowe, put the quantitie of a barlie corne  
therof into it; also put of it in a cloath,  
and laie it to thy iarme or gummes.

But if thy bodie be verie moist, and  
rheumaticke withall; then I referre thee  
to that chapter, where I haue spoken of  
the rheume.

Of the disease, wherewith our wan-  
tons of England are troubled.

*The 25. Chapter.*

*There*

**H**ere is yet one other disease, whereof it is verie requisite to speake ; wherewith our wantons of England are much troubled. If they feele never so small or light a griefe , they must presentlie to physicke ; vntill they haue so filled their bodies with drugs , that they are sicker of their physicke, than of anie disease. In this griefe a little more wit will be a present helpe : for so shall they haue heauier purses, and lighter harts.

For those which haue their  
health.

*The 26. Chapter.*

**H** which hath his health , and would so continue ; I wish him either to forbeare , or little to vse thos things which greatlie digresse from that constitution or mediocritie, in which man is created. Our Physicians do call euerie thing hot or cold , in respect of the nature of man. For if it be somewhat hotter than his nature, then it digresseth, and they terme it hot.

hot in the first degree; if yet hotter, hot in the second degree; and in like maner unto the third, and fourth. Which becaus it doth so farre exceed his constitution, by daikie pwofe is found to be unto him flat poison. The like consideration on the contrarie side haue they of cold things. Wherby you may gather, how like alwaies desireth like, and abhorreth the contrarie. The things which are like, and best agree with the nature of man, are good, holosome vsuall meats and drincks; a drye, fresh and swet aire; moderat sleepe and travell, or labour: which although it were allotted to vs as a punishment by G D D, yet mercifullie withall he hath made it a meane to preserue our health. The things which greatlie disagre, are wines, spieces, salt meats, and all verie hot things: which thou shalt knowe by taste. For either they bite like pepper, fret like salt, or else shew some maner great heat in the mouth. Also on the other side, all rawe fruits, and cold herbs, with diverse things of like nature. Much use of saues, devised by bellie-gods; whome God hath punished, as much by want

want of appetite, hauing meat at will; as the pore by want of meat, hauing god appetite. To liue in a thicke or fogge aire, to liue welte, and to exced in eating, drinking, sleeping, or watching.

I would not haue anie man to thinke, that I do bttterlie condemne all verie hot and cold things: but seeing they are rather of the nature of medicine than nutriment, I wish them to be verie discreetlie and moderatlie vsed.

Now further, so somuch as all men are subiect vnto death, and our bodies, (as yelding therunto) from time to time alwaies gather corruption: to preserue our health as much as may be, vntill we haue run that race which GOD hath appointed, I commend vnto you this receipt.

Take Boorage and Parselie, in like quantitie: boile them in wheie clarified, and keepe it in some earthen vessell. Use of it warme, in the Sp[ring] especiallie, euerie morning fasting, a god draught: and in euerie draught, take so much of my potion as will giue thee two stowles a daie, more than ordinarie. Some may  
vse

use it ten daies togither, other fiftene, or  
twentie; as the bodie doth require, By  
this meanes thou maist prevent manie  
diseases, and keepe thy bodie in very god  
state. It maketh women apt to con-  
ceive; if (during the taking hereof) they  
lue chaste: and it hath manie other  
speciall vertues, which for breuitie  
sake I will omit.

FINIS.





# THE Hammer for the Stone:

*So named, for that it  
sheweth the most excel-  
lent remedie that euer  
was knowne for the  
same.*

*Latelie devised by Walter Cary  
Maister of Art, and student in  
Physicke.*

¶ Imprinted at London, by  
*Henrie Denham dwelling in*  
Pater noster Row at the  
signe of the Starre.

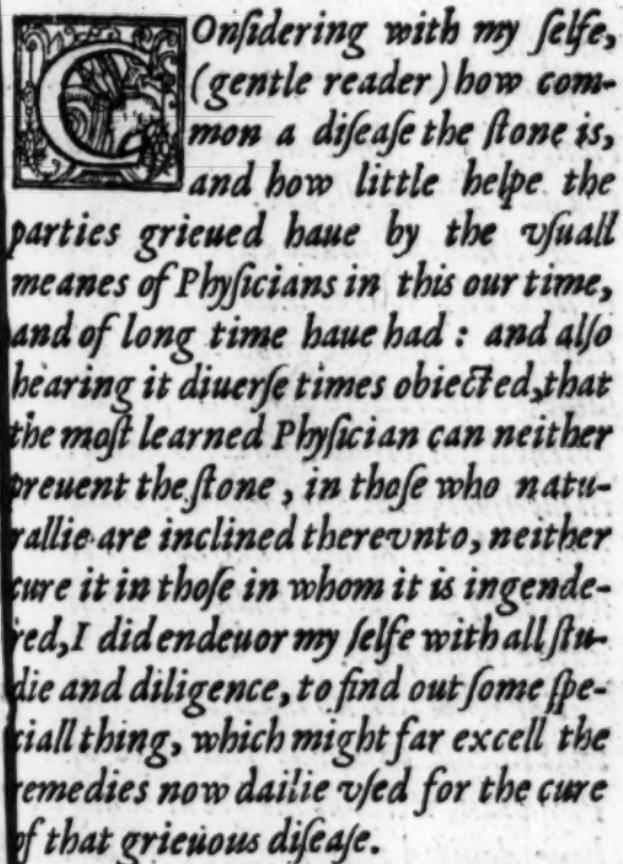
1581.



See Guillim's Heraldry - p. 152.

STC 4733 (BM copy only - of 1580)

# To the Reader.

Onsidering with my selfe,  
(gentle reader) how com-  
mon a disease the stone is,  
and how little helpe the  
parties grieved haue by the usuall  
meanes of Physicians in this our time,  
and of long time haue had: and also  
hearing it diuerse times objected, that  
the most learned Physician can neither  
preuent the stone, in those who natu-  
rallie are inclined therunto, neither  
cure it in those in whom it is ingende-  
red, I did endeuor my selfe with all stu-  
die and diligence, to find out some spe-  
ciall thing, which might far excell the  
remedies now dailie vsed for the cure  
of that grieuous disease.

Wherupon taking mine inuen-  
tion from Etius, who vsed verie much  
the powder of Goats bloud for cure of  
the same: also being further perswaded  
therunto by authoritie of diuerse,

To the Reader,  
writing of the nature of goats bloud,  
I did with my great charge drawe a  
pure and cleare liquor out of the bloud  
of the male Goat, which with the pa-  
tience of the Physicians, I will be bold  
to call a Quintessence.

And having made experience ther-  
of now two yeares and better, with  
diuerte: I thought good to publish the  
same, to the relieve of manie, which are  
grieved with that infirmitie, and that  
in such sort, as it shall appeare unto the  
world, that I rather seeke herein to be-  
nefite my Countrie, than anie priuate  
gaine to my selfe.

For whereas no man troubled with  
that disease can haue the helpe of the  
Physician, without his great charge:  
both haue deuised that meane, that an  
man so diseased may haue such ease  
with verie small charge, as I dare  
boldlie auouch, cannot be had by an  
usuall meanes.

But for the commendation here-  
uring

## To the Reader.

I leane it rather to be commended by the helpe and ease of those, who feare and feele the passions of that most terrible disease, than use anie long Rhetoricall persuasions, knowing that good wine needs no garland; and that the fairest garland can be no long credit to sowre wine.

And now that this my Quintessence may take the better effect, I thinke it verie necessarie, to signifie vnto such as are inclined to the stone, & to those that are alreadie troubled with the same: First the causes of the stone, and wherof it is engendered. Secondlie, the difference of stones engendered in mans bodie. Thirdlie, the vsuall waie, bothe to preuent and cure the stone.

And fourthlie, the waie or meane nowe deuised for preuenting and curing of the same. VVherein being somewhat instructed, they shalbe the better able to gouerne themselues in auoiding & curing the disease, as not needing the Physiciant

The diuision of the booke into foure Chapters.

To the Reader.

Physicians continuall counsell, but being Physicians to themselves.

Yet I would not haue anie man  
thinke, that I mind to make anie long  
or curios discourse of the stome, tou-  
ching all the deepest pointes of the  
same, as endeuoring to make the Rea-  
ders perfect Physicians herein: but on-  
lie to shew them a superficiall know-  
ledge, sufficient to direct them in the  
taking of my Quintessence.

And thus (gentle Reader) haue I  
diuided that, whereof I mind to write  
into foure parts, wherein I will not  
endeuour my selfe to speake whatsoe-  
uer may conuenientlie be spoken: but  
rather to speake nothing that mai  
conuenientlie be left out.

W. C.

The Author to those that are  
vexed with the stone, in  
verse, as followeth.

Thy siluer, gold, thy pretious stone,  
Thy mucke, thy worldlie wealth,  
Nought helpeth now thy grieuous grone,  
no ease it giveth, no healeth:

Now dost thou lie

2. Amidst thy friends a prisoner,  
A pece of pining claire,  
Thy hope for want of hearts desire,  
doth faile and vade awaie:

Thou seekst to die.

3. Thy friends eie tears, thy hart drops blood,  
Thy lims and jointes do quake,  
Thy stomach bovint that is god,  
Whose force makes bedstede shake:

An endlesse wo.

4. Thy dolefull life to thee is death,  
And death were life to thee,  
For paine doth cease with thy last breath,  
But life heapes miserie.

Come death! why so?

5. What? what? sends God a maladie,  
And not a meane for ease?  
No Physicke god? no remedie?  
This raging griele t'appease?

Though Physicke faile,

Behold

6 Behold a faithfull friend vnknowne,  
(To do his countrie good)  
Will ease this griefe and heauie groane,  
With water of Goates blood:

Then do not quaile.

7 Though dreadfull death an action brought,  
This Goat thy baile will be:  
And though the cause be sliue wronght,  
The verdict goes with thee:

Lift vp thy hart,

8 His harme, thy hope: his wo, thy wealth:  
His heart receuies the knife,  
He yeldes his bloud to bring thee health,  
His death shall be thy life,  
And end thy smart.

Lo, thus the Authour greetes thee well,  
Thy friend without desart:  
He craves but thanks, and so doth sell  
A salure for wounded hart:  
He seekes good will, gives ease of paine,  
Good wordes for ware: an easie gaine.

Vale.



The causes of the stone, and  
how it is ingendered in  
mans bodie.

The first Chapter.

**T**is not unknowne vnto such as haue bestowed anie time in the studie of Physicke, that as well the old as new writers, with one consent agrée, that there are 2. causes of the stone: the one materiall, the other formall. The causes of materiall cause is an earthlie, grosse, thicke, and slimie humour: the formall cause is the heate of mans bodie, digesting or baking the said humor, vntill it be hard, which then remaines in the nature of a stone. This will I make moze manifest to you by a familiar example.

Clate of it selfe is an earthlie & slimie substance, which I will compare vnto the humor wherof the stone is ingendered. Also the fire I wil compare vnto the heate of mans bodie, whereby you may see how the stone is engendred. For this clate being baked in h fire is made a stone, and loseth his nature of clate.

Here

## The Hammer

Here also I thinke it good to note that nature requires alwaies a fit matter to wozke vpon. For one onelie action of nature, at one time worketh diverse & verie contrarie effects: which hapneth, because of the contrarietie of the matteres wherupon the wozketh, and not by anie diuersitie of hir action. For as by fire, clate is made a stome: so chalke being a stome, by fire is conuerted into powder. And as clate by fire is made a fast & firme substance, which before was soft, and easie to be dissolued in water: so chalke being before a fast and sound lumps, is by the same fire made fit to be dissolued in water, because of the discon-  
tinuitie, or separation of his parts.

Whereby you may gather, that this slimie humor, being in mans body, hath a nature verie apt to be turned into a stome, and yeldeith it selfe to the spedie generation therof, wherunto it is natu-  
rallie inclined, which other wise by so small heate could hardlie be. And there-  
fore I would wish euerie man to have a speciall care in refusing meats, & other  
things, which are apt to breed the stome,  
and

for the Stone.

and in vsing the contrarie, which here after in place conuenient, touching the preventing of the stone, I wil not omit.

The difference of stones engendered in mans bodie.

*The second Chapter.*

**H**athie (according to my promise) byesse spoken of the two causes of the stone. Now with like breuitie I will speake of the difference of stones engendred in mans bo-  
die, which I find by experiance to differ in place, colour, forme, quantitie, and hardnes. As touching the first, there are two vsual places where the stone is engendered, the kidnies, and the bladder. Unto the stone of the kidnies, the middle aged, & they that somewhat de-  
cline, are most subiect. And these stones of the kidnies are also of two sorts. For they are either engendered in the hollow vessels of the kidnies: or in the sub-  
stance or fleshe parts. But unto the stone of the bladder, children are most inclined: which happeneth, for that all children (for the most part) first eate os-  
ten

*Fine spe-  
ciall diffe-  
rences of  
the stone.*

The Hammer

ten, before that whiche they eat before be  
digested. Next after they haue eaten,  
they use violent exercise, and motion of  
their bodies continuallie, wherby they  
force a thicker and more grosse iuice or  
nutriment, from the Stomach into the  
bodie than nature requireth: and that  
grosse substance settling in the bottom  
of the bladder, by the temperate heat of  
the childe, is converted into a stome. As  
in the making of the artificiall wines, if  
you let them passe through the strainer  
gentlie of their owne accord, they come  
cleare: but if hastilie you force them by  
wringing, they come thicke, and being  
settled, will be full of grounds in the  
bottome.   
2. Seconde for colour, there  
are some stones white, some blacke, o-  
thers yellowe, some red, some ash co-  
lour, and some mixt of diverse colours.  
Whiche diversitie happeneth chieflie by  
difference of the matter, whereof the  
stones were engendered: and somewhat  
by digestion of the stones, either by  
smaller or greater heat, with either  
longer or shorther time. The third dis-  
ference of stones, is in forme or fashion.

for the Stone.

For some are round, as a ball; some like an egge, some like a pease, some like a barlie corne: some sharpe, some piked, and of diuerse and sundrie other formes, wherof I neede not speake.

The fourth difference is in quantitie: for the stone differeth in quantitie, fro the bignesse of a pins head, or lesse, unto the quantitie of an egge, or greater. And the smaller sort of stones, are (for the most part) ingendered in the kidnies, and that either in the hollowe vessels of the kidnies, as I said before: whiche being but small, the stone cannot exceed the bignesse thereof, and therfore must be small also. Or else in the substance or fleshie partes of the kidnies, here and there dispersed, whiche also are never found to be great. But the greater sort of stones are alwaies ingendered in the bladder, for that the vessels being great, will also admit the generation of a great stone. The fift difference is in hardnesse. For there are some (as I haue often seene) which are scant congealed or baked, so that one may break them to grit with his finger and

### The Hammer

and his thumbe. Others somewhat harder, & not easie to be broken. And others so hard as they will not easilie yeld to the Hammer. The stone that breaketh gentle, is (for the most part) red or yellowe. The middle sort is of diuerse colours. The hardest, white. There is also a mixt kind of stone compact of hard stones lightly knit togither by soft grauell, and this kind is most dangerous and painfull in voiding.

The usuall waie how to preuent  
and cure the stone.

*The third Chapter.*

**D**E<sup>SP</sup> the two former Chapters I haue brieslie touched the matter, whereof the stone is engendered, & the difference of stones. Now I will shew the usuall meanes, both to preuent & cure the stone, which (amongst the Physicians of our time) are now dailie practised. The stone in those, who onelie feare the disease, and are not yet troubled therewith, is preuented by two special meanes. The one is, by abstinence from meates, & things which

for the Stone.

which are apt to brede the stone. Which  
are of two sorts also. For either they  
brede in the bodie a fit matter, easie to  
be converted into a stone: as beale, pig,  
lamb, ling, greenfish, & les, cheese, milk;  
and generallie, all verie grosse, slimie,  
swete, and fat meats. Or else they cause  
an unnatural heate in the bodie, and in-  
flame the kidnies and other parts: as,  
heating the back at the fire, lieng much  
upon the back, also great vse of pepper,  
ginger, and other splices, or anie thing  
of like nature. The other by purging  
that humor, which being in the bodie, is  
not as yet digested to the nature of a  
stone: which is done by two meanes  
also. Either by purgations, and lara-  
tine medicines: or otherwise, by those  
things, which being of a verie subtile,  
thin, and pearling nature, passe sud-  
denlie through the liuer, the kidnies,  
and the bladder, and violentlie carrie  
with them, such greate and grosse hu-  
mours as they find by the wate: as,  
white wine, and Rhenish wine, and  
such like taken fasting: which bæing  
not taken fasting, woxke not this effect.

For

### The Hammer

For being vsed either with, or sone after meat, they hasten the digestion, and carie grosse and rawe humors into the bodie, whereby they worke a verie contrarie effect, and ingender the stone being much vsed.

But the stone being alreadie ingendered by the vsuall meanes, is to be cured chieflie by things, which cause the stone to breake and vold: as Savifrage, Parslie, Pellistorie of the wall, Cromwell, and other things infinite, wherof I haue named fourre good, pleasant, and easiest to be taketi. There are also divers other meanes: as letting bloud, purging, glissers, vomits, and mollifieng or distending the narowe & streight vessels with oiles, &c. wherein the stone sticketh. But for breuitie sake, all these I let passe.

The preuenting and curing of the stone,  
by a new meane late devised.

### *The fourth Chapter.*

**B**hane hitherto hrieslie touched the causes of the stone, the difference of stones, and the vsuall

for the Stone.

all meanes for preventing and curing  
the stone. Now I mind to shew the  
waye, both to prevent & cure the same,  
by the Quintessence of Goats bloud.  
But the maner of making this Quint-  
essence, the choice of the Goat, the time  
of the yeare, the diversitie of the bloud  
of the arterie and of the veine, and the  
order of distilling and circulating the  
same, I will not here speake of: but (by-  
on request) will deliuer it in writing to  
the right worshipfull and most learned  
companie of Physicians in London,  
wishing them to appoint certaine Ap-  
othecaries, which shall be sworne for  
the iust and true making of this Quint-  
essence. Which being so made, the  
physicians may direct the same to bee  
given as to them (their patients and  
circumstances rightlie weyed) shall  
seeme most meete. But in the meane  
time you shal hane of this Quintessence  
as much as I can convenientlie make,  
at maister Graies house the Apotheca-  
rie in Fanchurch street, whose honestie  
& approued god dealing I dare boldlie  
commend unto you: and also at my

B. J.

house

The Hammer

house in great Wickham in the Countie of Buckingham, if so it be nearer to such as desire the same.

The use of the Quintessence, being at five shillings the wine pint, for those that are from their father and mother, or either of them naturallie inclined therewnto, or otherwise feare the disease, and would prevent the same: is, to take twentie or thirtie daies in the spring, and likewise in the fall of the lease, two spoonfuls thereof in a god draught of their accustomed drinke fasting, & to fast one houre after it, which wil without all question preserue them from the disease.

But vnto those, who are troubled with the stone, and sale now and then a passion thereof, I haue thought good to prescribe this order. Cause foure or five galons of drinke to be byrewed and tunned vp in a little vessell fit for the same, and when it is new tunned, adde thereto lightlie bound togither, one god handful of Parcelie, and one handful of Pellistorie of the wall, but for want of Pellistorie, take the moze Parcelie,

al

for the Stone.

although the other were better. And when your drinke (being either ale or beere, as you like best) is stale enough, drinke thereof euerie morning fasting a god and heartie draught, adding thereto two spoonesfulls or more of the Quintessence, (for in greater quantitie you cannot erre) and fast one houre after it, as before. But whiles you take it, vse no violent motion of your bodie, but gentle walking, or suchlike: least the stone beginning to breake, the pieces thereof fall into the narowe vessells betwene the kidnies and the bladder, or from the bladder into the yard, to your great torment. And this order I wish you to vse as long as you find anie graneill to avoid. But because oft times the graneill doth void, and yet not to be discerned, as my late exerience hath taught me, I thinke it requisite here to shew the strange working of the Quintessence. If you put into a cup of wine a piece of light, hollowe, and soft sugar, the wine presentlie entreth into all parts thereof, and causeth it to fall like a sandie substance. But if you put into

## The Hammer

the same cup of wine, a piece of white, hard, and perfect god sugar, it resisteth the wine, and suffereth onelie the outward parts in long time, some & some to be dissolved. So likewise, if the Quintessence find in the bodie an holowe, soft, and grettie stone, it entereth presentlie into the same, dissolueth it, and causeth it to hold in granell, being not able to suffer the long action of working of the Quintessence. But the stome being hard, long digested, and having his substance fast & soundlie compact together, the Quintessence cannot enter into the same, but worketh vpon the outward parts therof, and the more stronglie it abideth and resisteth, the more perfectlie the Quintessence resolveth the same. For manifest proue hereof, if in taking the Quintessence, you find no granell to hold, set your vine first made, after the taking of the Quintessence, in some open vessell, vpon the embers in a temperate heate, and suffer it so to stand, vntill all the water be breathed away, and that which remaineth be perfect drye, which you shall find

for the Stone,

find a grettie substance, if you were troubled with the stone. And this is a verie perfect triall.

Now I thinke it good to note, that if the stone be great in quantitie and in the bladder, you must vse the Quintessence the longer, and not loke to be cured miraculouſlie with the vſe thereof a weeke or two. And against this kind especiallie I wish the Parcelie to be vſed (as before) for that it is a great opener, and wil helpe the Quintessence to passe more swiftilie vnto the kidnies and the bladder, where it ought to worke, which otherwise continuing long in the stomach, loseth part of his vertue, and worketh not so effectuallie. But if the partie be verie old withall, and hath his kidnies and bladder exulerate, or either of them, yet chieflie the bladder, then I wish him not onlie to vſe the Quintessence, as before, but also to obserue verie diligentlie this diet: Abſtaine frō all wine, aquabite, aqua-composita, bēre, berimice, vineger, a-liger, perrie, cedar, salt, & salt meates, all spices, ozenges, lemons, mustard, and

### The Hammer

and all rawe frutes, and generallie  
from all things which cause the vaine  
to be hot, sharpe, or fretting. For then,  
although the stome be cured, yet the  
partie hath little ease, for that the sharpe  
vaine having accesse to the sozenesse  
and rawnesse of the kidnes or bladder,  
will not suffer the partes affected to  
heale, but rather increaseth the griefe.  
If you be troubled with the exulcer-  
ation of the bladder, the manifest and  
continuall paine thereof will declare  
the same: also the griefe in making wa-  
ter, and hardnesse of making water,  
which rather doppeth than runneth,  
because the force expulsive is decaid:  
but if, with the exulceration of the kid-  
nes, then haue you paine in your  
loins. But if you be grieved with either  
of anie continuall, with your vaine  
there voideth often slimie corruption,  
like the white of an egge, or filthie blood,  
and suche like. I wish those who re-  
maine in this easie especiallie troubled  
with the exulceration of the bladder,  
not to torment their bodies with much  
physicke. For although eased, yet cured  
they

for the Stone.

they cannot be. Onlie I counsell them  
(as before) to remove the stone, and to  
auoid by abstinenſe from the things  
aſore recited, the ſharpeniſſe of vayne,  
which are the cauſes efficient of their  
grieſe, and that done, to uſe for healing  
of their ſore kidnies and bladders, as  
neare as may be, a reſonable quantitie  
of Goates milke, euerie morning faſ-  
ting: also the ſyrup of Platante is a  
ſpeciall thing in theſe grieſes, uſing one  
ſpoonfull thereof in the morning in ale  
clarified.

And now to end this my short worke,  
I let paſſe that which a number of wri-  
ters ſet forth of the nature of the Goat,  
and the vertue of his bloud againſt the  
Stone. Onlie I alledge one ſentence of  
Fuchsſius, an excellent, wiſe, and learned  
Physician, which I find in his booke De  
medendis morbis. Writing of the ſtone  
and the cure therof, after he had ſhewed  
diuerſe remedies, he endeth thus: *San-  
guis denig bir cinus, ad calculos cum remum,  
tum veficæ preſens remedium eſt. Nam pre-  
existentes ſoluit, & per vrinam excernit, &  
ut alij amplius non generentur prohibet, ac  
dolorem.*

The Hatnmer.

*dolorem sedat.* And to conclude, Goates bloud is a present remedie, both for the stome of the kidnies and the bladder. For it dissolueth those that are there alreadie, and voideth them by yrine, and suffereth no more to ingender, also taketh awaie the paine.

But least this most excellent mede-  
cine should be slandered, I haue thought  
good to signifie, that if anie person ha-  
ving vsed the Quintessence, in such sort  
as is requisite, both for time and order,  
find not such remedie as I haue prom-  
ised, and he looked for: let him (if it seeme  
good) repaire to my house in Wickham  
aforesaid, where he shall find me readie  
without either penie or penie worth, to  
do what possiblie I may for his further  
cure. And if by taking ought herein, I  
breake my promise, let me be rather  
thought a deceiver, than  
one seeking to bene-  
fite my Coun-  
trie.

FINIS.

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